

植物的思考 動物的思考

大塚いわお

BOTANICAL THINKING AND ANIMAL THINKING

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Botanical Thinking and Animal Thinking : The Constitution of Farmers and the Constitution of Herders

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Comparison of both

Agricultural people live mainly by cultivating plants, and nomads and herders live mainly by raising animals.

Farmers are ethnic groups in Japan, East Asia, Russia, etc., and pastoral people are ethnic groups in Europe, America, Arabs, Jews, Mongolia, etc.

Japanese people belong to the pedigree of farmers, mainly rice cultivation, while Westerners do some farming like wheat cultivation to a certain extent, but often live on pastures with livestock. , Belong to the lineage closer to nomads and pastoralists.

In the following text, we explain that these two people have contrasting social characteristics, and describe the way of thinking and behavior of each people as "plant thinking = farmer's thinking", "animal thinking = Nomadism and herders' way of thinking. Alternatively, it may be referred to as "vegetable and animal values, framework, behavioral style" or the like.

Contrasting plant and animal thinking

As farmers grow plants and live, their thoughts and behaviors are increasingly adapted to the characteristics of the plants. On the other hand, while nomads and pastoralists live by raising animals and livestock, their thoughts and behaviors are gradually adapted to the characteristics of animals.

The differences between the two are summarized in the following table.

	Botanical thinking (farmers)	Animal thinking (nomadism and herders)
P	Place, Position Aspect (Place, Position)	
P1	<p>[Emphasis on anchoring and settlement] Emphasis is on rooting, anchoring, being immobile, not falling out or turning. It is desirable to take root in one place and settle without moving. I think that it is desirable to stay in a company, such as a company organization, without moving or leaving. Respect lifetime employment in one company organization. Anyone who changes jobs or changes jobs is dismissed as a lost person or a rootless</p>	<p>[Movement focus] I don't like staying in one place, and I think it's natural to move from place to place. It is natural to transfer or change jobs between multiple company organizations. You can move to the new world and challenge anytime, anywhere, and you can start over your life.</p>

	grass. Once you take root, you have no choice but to spend your whole life there and not start over.	
P2	[Emphasis on accumulation] It is good to settle in one place and accumulate a lot of stocks such as property and supplies. It doesn't move, so you don't need to carry the	[Focus on non-accumulation] It is inconvenient to move if a lot of materials are stored, so it is good to have only the necessary property

Pastoral and Farmer Constitutions

The following explanation aims to codify the Constitution of Farmers and the Constitution of Herders in contrast.

The agricultural civil society constitution exists as a common master, and the Nihonmura social constitution implicitly exists as a type of it.

The pastoral social constitution exists as a common master, and as one type, there are constitutions in Western Europe and North America.

The Japanese Constitution can be analyzed as an example of what happened when forcing the pastoral code of the United States on top of the Japanese farmer code. In Japan, the Constitution of Japan was ostensibly accepted by the superpowers of the United States, but it was almost watered down by strong women and maternity resistance. From the village society.

The Constitution of Japan, which was introduced to Japan under the initiative of the United States, can be regarded as a type of constitution of the herders.

The current Japanese Constitution of Japan is just an ornament, and the rules of the Japanese Village Society, the Japanese Village Social Constitution, are the true constitution of Japanese society. It is also a female social constitution. This is a type of rule of the Japanese farming society, which is the rule of the Japanese village society.

The US-led Constitution of Japan = The case of the pastoral constitution, the rules and rules of the Japanese village society can be used as the case of the farmer's constitution, from which the pastoral constitution and the farmer's constitution can be codified.

On the other hand, in Japan, as a part of obedience to the United States of supermarkets, the articles of the Constitution of Japan are inviolable and deified.

It should be noted that the norms of farmers in the socialist and communist nations of East Asia, Southeast Asia and Russia are also based on the Marxist pastoral norms of Western origin. The ideology of socialism and communism is only apparent, and the reality is that the constitution of farmers and the constitution of women's society have become.

Agricultural constitutions are initially all dressed up as pastoral constitutions. Because the farmers are feminine, they can not make themselves because they do not create a constitution or are too risky and do not adventure, it is easy to conceal the internal situation of society, it is easy to make use of the pastoral constitution as the face of the farm, and the farming that is not actually written down It works in a private constitution.

In the following, it is summarized in a broad bullet format. It stipulates the pastoral aspects of the Constitution of Japan enacted by North American pastoralists in each article, and specifies the corresponding farmer's constitution. From it, the constitution of pastoral people and the constitution of agricultural people are derived.

Relevant male and female social constitutions can also be put together by looking back at the differences between sperm ova.

The fundamental difference between the constitution of the pastoral people and the constitution of the agricultural people is the existence of the concept of "government". "Government" is the title of a single united power that the people have voluntarily attached to a group that has total control over the people, indicating that they are obedient to you. Will have a substantial one-party rule, great political support, and one-party dictatorship. The concept of "government" is strongly seen in the constitution of farmers, but is sparse in the constitution of shepherds. Behind this, there may be gender differences in the way men and women think about power.

The masculine psychology that wants to choose freedom and independence from the strong and the power creates a herdish constitution, and the feminine psyche that is attracted to the strong and the powerful and wants to flutter, respect, unite and obey. It produces an agricultural constitution. "Government" is created and persisted by such feminine psychology.

"Super government" is a female title of a feminine farming community against an internationally powerful group that has a great influence from outside Japan, which is positioned even higher than the highest group of people in the country = "Government". is there. An example is the United States, which effectively controls Japan in a military manner.

In what follows, I will explain the fundamental differences between the constitution of the farmers and that of the herders. Behind them, there is a difference between the women's social

constitution, the maternal constitution and the male social constitution, and the paternal constitution.

		Pastoral Constitution	Farmers' Constitution
1. Global typing			
1-1	Animal or plant thinking	Constitution of animal thinking (constitution conforming to the social system that presupposes that people move around. Corresponds to dynamic sperm.)	Constitution of botanical thinking (constitution conforming to the social system on the premise that people settle in one place and do not move. Corresponds to static eggs.)
1-2	Livestock or farming	Pastoral Constitution (Constitution suitable for living that combines wheat and livestock grazing)	Farmers' Constitution (Constitution suitable for the life of rice farming and upland farming)
1-3	Masculine or feminine	Male Social Constitution (Personal behavior priority, not evasion of responsibilities, risk taking, constitution suitable for progressive people. Corresponds to owners of spermatozoa suitable for expanding the power of the species.)	Women's Social Constitution (priority to collective action, diversification of responsibilities, self-reliance first, risk avoidance, constitution suitable for people who are retarded. Corresponds to owners of eggs that are conservative for species power.)
1-4	Paternal or maternal	Paternal constitution (separation of interpersonal	Maternal constitution (adhesion of interpersonal

		relations and acceptance of personal freedom)	relationships and priority on mutual cohesion)
1-5	Gas or liquid	Constitution of gas molecule motion type	Constitution of liquid molecule motion type
2. Geographic distribution			

The “government” in the agricultural society is

- Japan (the Imperial Family and its servants)
- China (Communist Party and state officials)
- Vietnam (Communist Party and state officials)
- Korea (government and state officials)
- North Korea (Kim family, party and state officials)

It is.

In addition, "super government" in the agricultural society is

- America and Western Europe (for Japan)
- America, Western Europe and China (for Korea)

It is.

Points to be aware of in understanding farmers' society

The Japanese, which belongs to the pedigree of farmers, would like to suggest that some of the conventional misconceptions be corrected in this regard.

[Part 1. Opposition of farming ethnic groups is not hunting ethnicity]

Conventionally, the viewpoint of comparing Japanese people of "farming" ethnicity with Westerners of "hunting" ethnicity (?) This is a mistake. Rather, it should be a comparison between agricultural and nomadic / pastoralist people. Why was it ?

Humans lived primarily in hunting before they grew and kept plants and animals. In short, as the development and evolutionary stage of human life,

Pre-stage of development ↓ (primitive, backward)		After development ↓ (advanced)
Hunter	T →	Farmers (plant cultivation)
	L →	Nomads and pastoralists (animal breeding)

Therefore, comparing hunters and farmers in opposition is historically comparing the former stage and the latter stage. This means that Westerners, who are considered hunting ethnic groups, are in a late, primitive state that is earlier in development than those of the agricultural ethnic groups. This is clearly inconsistent with the culturally advanced nations of Europe and the United States, with Japan following many patterns.

Also, in the first place, Japanese people were hunters before they started farming. Contrasting and arguing between farmers and hunters means denying that their roots were hunters. Become.

The comparison of culture between Japan and East Asia and Europe and the United States is that the former breeds farmers who mainly focus on cultivation of plants like rice, and the latter raises animals such as sheep, cows and horses compared to the former. It is appropriate to explain by the difference between being a nomad and a herder who focuses more on this.

This is because, at the development stage, farmers and nomads / pastoralists are in parallel, and it can be said that they are more suitable for simultaneous comparison and comparison. In fact, in Western society, carnivores and dairy farming by animal breeding are more important than in Japan and other countries.

In the future, the comparison between Japan and Europe and the United States should stop using the erroneous comparison between agricultural people and hunting people, and use the contrast between agricultural people and nomadic and pastoral people.

[Part 2. The Japanese are not the only agricultural ethnic groups]
When

reading an editorial that describes the characteristics of the traditional Japanese people, only the Japanese are the agricultural ethnic groups, and other than China, South Korea and Japan. Our society frequently encounters cases where everybody is writing like a herd.

Certainly, Chinese and Koreans may eat more meat than Japanese. That being said, if they are said to be nomadic and herders on par with the West, the fact is that they have to turn their heads.

In short, people engaged in animal husbandry (ethnic) to be in,

- (1) Agricultural main Maki□certainly also to some extent animal husbandry, but the main is rice, is type the farming of field crops
- (2) Maki main No□certainly Farming such as wheat cultivation is

also performed to some extent, but

there is a type where the main is livestock breeding , and certainly the latter may be called pastoralists, but the former can be said from the ratio of livelihood It should be called a farmer. China and Korea are thought to correspond to (1) above . They do some pastoral work, but they can be said to be the same main agricultural people as Japan in major respects.

Ways farmers should take

At present, the European and American initiative, which emphasizes globalism and mobility around regional boundaries, and recommends a mobile-oriented approach, is to establish the concept of animal-like herders in Europe and the United States as an international standard. Farmers like Japan, East Asia, Southeast Asia and Russia should not ride on it. In this way, pastoralists have an advantage from the start and farmers who are less mobile lose.

Farmers, such as Japan, decide to stay in a fixed position and make improvements to the site every day, accumulating it, making the place easier to live and fortunate. It is a strategy that farmers should take to protect and monopolize the favorable conditions and places that have been blessed by the accumulation of such improvements, and keep them away from pastoralists and other people.

We must also look for solidarity among farmers around the world to compete with the Western dominant pastoralists today. Because they live in different places, but they share the same botanical thinking and values. (Written in 2006)

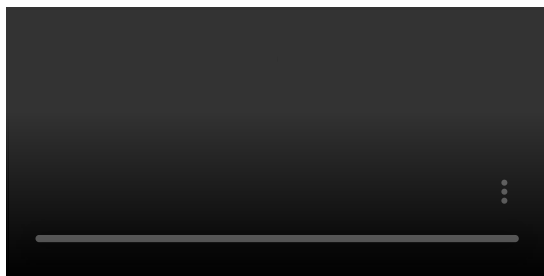
Computer simulation of agricultural and pastoral societies

Agricultural society can be described by the movement of liquid molecules. In the following videos, the movement of each individual corresponds to the movement of each individual. Individuals try to get into the center of the group, settle down in one place, stay still, stay in the group, keep an eye on their surroundings and keep them from falling out.



Liquid molecule movement (computer simulation of agricultural society) □□

On the other hand, pastoral societies can be described by gas molecular motion. In the following videos, the movement of each individual corresponds to the movement of each individual. Individuals try to move into and out of unknown territories, moving independently with their own judgment, independently and independently from the surroundings, individually and loosely discretely dispersing.



Gas molecular motion (computer simulation of pastoral society)

